HERALD OF FREEDOM.

"I enter into no compromise with Slavery. I am for Justice, in the name of Humanity, and according to the Law of the Living God."

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ANTI-SLAVERY.

From the Emancipator.

Slave Case in Connecticut.

MIDDLETOWN, 19th June, 1837.

Mr. Editor,—I herewith send you for publication a plain statement of facts respecting an interesting case, which was argued last Thursday before the supreme court of this state sitting at Hartford. I am thus particular in giving a detailed history of the whole affair, because the cause is in itself of great importance, because many false and injurious reports have been circulated in Hartford respecting the part which I have acted, and more especially because we have here a practical development of our principles in contrast with the principles of our opponents.

Being in Hartford on Sunday, the 20th ult., I attended the Sabbath school attached to a church of colored people under the pastoral care of the Rev. Mr. Hempsted. There I incidentally learned that a slave was present, by the name of Nancy Jackson, claimed and held as property by Major James S. Bullock, of Savannah, Geo., a gentleman of fine mind, manners and character, (slavery excepted) an elder in the Presbyterian church and the author of a pamphlet defending slavery by a wresting and blasphemy of the bible, for which he has the example of ministers of the gospel. However others may think, I do not consider him so guilty as many northern doctors of divinity. It appeared, on inquiry, that Mr. Bullock and his family came to Hartford in June 1835, bringing Nancy with them, that she was still in their service, and trembling with the apprehension of being soon carried to Georgia. I need not say that I learned these facts from colored people; for, as at the south so at the north, slaves will not unbosom themselves to white men, unless they are first assured of their being abolitionists. Before I took a single step in the case I knew it to be essential to ascertain, beyond a doubt, that Nancy was really anxious to obtain her freedom, and so anxious, that neither the threats of her master, nor the love of kindred and country, would shake her purpose, if a suit were once commenced at her request. I accordingly took every means in my power to discover her true state of mind. I was acquainted with some white persons, friends of Mr. Bullock, who had frequently seen Nancy, and who had the highest esteem for Mr. B. as a gentleman and a christian; and they told me Nancy was too much attached to him and his family to accept her freedom, if it should be offered her. Knowing how much deception slaveholders practice on their northern friends, and how much the slaves practice, rather than excite the ill will of their masters, I placed much more reliance on the testimony of an intelligent colored person, who told me that Nancy had frequently expressed a strong desire for freedom, and the utmost dread of being carried back to Georgia, saying that she had rather die than go back. I was also told, that she had once informed Mrs. Bullock of her desire to be free, and this before she had had conversation with any other person on the subject; and that Mrs. B. had replied, that it was a foolish notion, that she could not support herself, or even earn her own clothes: in fine, that she must go back where she could be taken care of. We have thus Nancy's declaration made at a time, when she had no motive to lie, that her desire for freedom was spontaneous, and that Mr. B. knew some time ago that she entertained it. I, however, deemed it prudent not to institute an action for her freedom without hearing from her own lips that she wished the step to be taken. Here now comes the head and front of offending. Instead of going, like a gentleman, and telling Mr. B. that I wanted to see his slave for the purpose of inquiring if she wished to sue for her freedom, thus giving him an opportunity of slipping her out of the state, I sought and obtained an interview with her through the intervention of a colored friend. What a crime against propriety, the first of the christian graces, for one human being to see another, for a benevolent purpose, without knowledge and consent of somebody else! But so it was thought in Hartford by not a few who call themselves christians! I nevertheless saw the helpless girl, believing that thus we are to visit Christ in prison; and she was informed, that, as I was an abolitionist, she might fearlessly express her real sentiments in relation to her condition. She then told me, that she wished to be set free, if possible, and reiterated what she had said to her colored friend, that if she must go back to Georgia, she would go back "dead," as she expressed it. I then told her there were two courses, which she could pursue, with a prospect of securing her liberty. One was to run away from her master, and run the risk of his ferreting her out, and the other, to sue for her freedom before a court of justice. She said, if she run away, she knew Mr. B. would retake her, and that she then should fare much worse. I could not avoid querying, whether it is not common for slaveholders to threaten their slaves when they bring them into the free states, though the bible commands them to "forbear threatening." "If you express any discontent, or attempt to escape, you shall suffer for it."—Nancy was afraid to run away, but on being told, that a suit to recover her freedom would no doubt be successful, she said she wished to have one instituted.

A writ of habeas corpus was accordingly served on Mr. Bullock, summoning him to bring Nancy forthwith before chief justice Williams, and shew cause, if any, for her detention. This was on Wednesday afternoon, the 30th ult. Unhappily, Nancy was walking out with Mr. B's child, at the time the writ was served, and Judge Williams postponed the cause until the next day, giving an opportunity to Mr. B. to change her purpose by working on her hopes ond fears. To darken our prospect still more, the case was next day postponed to Friday, the 1st inst., at the request of Mr. Bullock's counsel, that they might have more time for making out a return to the writ.

Up to this time no influence had been used to induce Nancy to desire her freedom or to sue for it. We had merely told her, that if she desired her liberty, she might obtain it, as we believed, by a suit at law. Had she been so blind to her highest interest as to be willing to be a *slave*, it would have been our duty to undeceive her, at the first opportunity; yet as she had been to the sabbath school, and taught to read the bible, she needed no other instructor. But now we saw the necessity of seeing her in order to *correct* the erroneous impressions, which we knew slaveholders too well to doubt, would be made, if possible, on her mind. Theodore D. Weld and myself accordingly requested a colored friend to invite her to meet us at a specified time and place. We saw her only a moment on the side walk, for as Mr. B. had charged her not to enter any house, she did not dare to disobey him.—She was evidently in great distress. She said it would do no good to try to get free; for Mr. B. had told her he would carry her to Georgia, if it cost him $500; and that if the court did not deliver her up, he would write to Governor Schley, who would demand her of the Governor of Connecticut, so that it was of no use for her to prosecute the case. We had only time to tell her, that the Governor would have no power to give her up, if the court should declare her free, which we believed it would do. Her spirits then appeared to revive, for at first she seemed like a person nearly paralyzed with fear and despair.

We afterwards learned, to our great grief and indignation at so gross a prostitution of the christian ministry at the north, that the Rev. C. C. Vanarsdalen, formerly pastor of south congregational church in Hartford and now a boarder in the same family with Mr. B., had so far taken the part of the oppressor against the oppressed, of slavery against freedom, of Satan against God, as to try to persuade Nancy that it was sinful for her to desire her liberty. He took his bible, told her he was a minister of the gospel, quoted those passages which exhort servants to obey their masters, and mankind to be contented with their lot, endeavoring thus to convince her it was wrong to leave her master; and he succeeded in so working on her feelings by appealing to her affection for her mother, brothers and sisters in Georgia, and her alleged obligations to Mr. Bullock, and withal so wearied her patience, that, to get rid of him, she said she did not wish to be free, and should not have sought it, if others had let her alone. Thus, not only was the semi-omnipotence of the slaveholder over his victim exerted to terrify this poor stolen girl from an assertion, in a court of justice, of her birthright; but a proteessed minister of that good Being, who came to proclaim liberty to the captives, lent his sacred office and personal influence, to the same work of inhumanity, of barbarous cruelty.

At the time appointed for the trial, June 2, at 8 o'clock, A. M., Mr. B. appeared in court without Nancy, and made return to the writ, that it was issued without the knowedge and against the wishes of Nancy Jackson. She was then called to appear in court, but no one knew where she was. Mr. B. was overheard to say, that the abolitionists had wheedled her away from him the night before. It was soon ascertained, that she had been to spend the night with a colored friend when she appeared in court, and the Judge put the question, whether she understood the nature of the process to recover her freedom, and wished it to be pursued, she promptly answered in the affirmative. The counsel of Mr. B. asked her questions, proper and improper, to elicit from her a confession, that she wished to remain with her master, or that she had been influenced by others to desire and seek her freedom; but she resolutely replied that she wished to be free, and that no one had influenced her on the subject. A smile of incredulity passed round the office, for it was thronged with the kind friends of Mr. B., showing clearly that Nancy's declarations were not credited. And why not? Because the conviction seems to be wrought into the mass of mind in court, that slavery administered by such a kind master as Mr. B. is a very light burden, or no burden at all, so that a slave cannot desire to be set free, unless some impertinent abolitionist first interferes. Add to this, it was currently reported, that Mr. B. never refused a slave his liberty who wished it, that Nancy was perfectly contented until the abolitionists tampered with her, and threatened to flog her if she would not sue for her freedom; in short, that she was acting under restraint. It was also known, that Mr. Vanarsdalen was ready to testify, that only the day before she told him she did not want to be free. They were, therefore, amazed to hear her declaring in court, that this writ of habeas corpus was issued at her request, and that she was not influenced by others in making it. They did not understand what abolitionists know so well, that slaves will lie to their masters, and to their master's friends, and tell the truth, when they find themselves breathing the free air among their own friends.

The counsel of Mr. B. then introduced Mr. Vanarsdalen as a witness in the case, who was duly sworn. Judge Williams asked the *object* of the testimony to be produced. They said Mr. Vanarsdalen had heard Nancy declare she did not wish to be free, &c. &c. The Judge ruled the testimony out of court on the ground that if she yesterday told any man in Hartford she wished to remain in slavery, that this habeas corpus was issued without her consent, it would avail nothing, if to-day she comes into court and resolutely insists to the contrary.

Mr. B's counsel then made a second return to the writ, claiming Nancy as his slave by the laws of Georgia, and that his right of property ought to be respected here inasmuch as his domicil was still in Georgia, and he was in Connecticut merely for a temporary purpose. The facts of the case being made out, Judge W. deferred the hearing of counsel until the sitting of the Court of Errors, that he might take the advice of his colleagues, the question being one of great magnitude. The case was accordingly argued before the whole bench, on Thursday, the 15th inst., by W. W. Ellsworth and Wm. Hungerford, of Hartford, in favor of freedom, and by Charles Chapman of Hartford, and Roger M. Sherman of Farirfield,* in favor of slavery. I hope the arguments will be given to the public. Ellsworth and Hungerford acquitted themselves nobly.—Chapman and Sherman did as well as the cause of their client admitted. May the very fine talents of the former be devoted henceforth to the cause of freedom, justice and humanity; and may the latter remember, that his masterly powers of *sophistry*, if employed at all, ought at least, to be reserved for the defence of *periled right*, instead of being prostituted, if such a thing can be prostituted, to the protection of *palpable and outrageous wrong*.

Judge Williams gave a long decision of the case, in favor of freedom, on Saturday, the 17th inst. Nancy is now free, and so is every other imported slave in Connecticut. Let the friends of freedom throughout the state see to it, that no such *free person* is smuggled out of the state before hearing the joyful news.

REFLECTIONS.

1. It is sometimes said that the country can receive no benefit from agitating the subject of slavery at the north, and converting our citizens to the principles of the immediate abolitionists. But what do facts say? Had there been no such abolitionists in Hartford, who would have supplied the funds to prosecute in this case? To whom may we also ask is the country indebted for the decision of chief justice Shaw, in Massachusetts, in the case of the slave Med? for extending the right of trial by jury, in several of the states, to all persons claimed as fugitive slaves? and for the other thousand and one benefits, which the people of color are beginning to realize? Were the free states this moment thoroughly abolitionized, we would at once abolish slavery in the district of Columbia, prohibit the inter-state slave-trade, grant civil rights to men without distinction of color, and make the abolition of slavery by the slave states a question of dollars and cents, by refusing the products of slave labor. The opposition of such men as sympathized with Mr. Bullock rather than with Nancy, in this contest for the ownership of her body, stands in our way.

2. The conduct of Mr. Vanarsdalen in this case is an appropriate result of the opposition, which ministers and churches have made to the free and full discussion of the moral character of slavery, and our duty in relation to it. The churches may expect to see religion disgraced even by her ministers, through their advocacy and patronage of slavery. It is the natural result of no discussion. Had the sentiments and irresistable arguments of such men as James G. Birney, and Theodore D. Weld, been fully exhibited to the citizens of Hartford, Mr. Vanarsdalen would have been saved this pang, and religion escaped this wound.

3. I can assure Mr. Bullock, that, in this whole transaction, we have entertained the kindest feelings towards him. It was not that we loved him less, but justice more, that induced us to undertake this suit. He will find, we think, that his real friends, are those, who would rather wound his feelings, than quiet his conscience in sin. We do not believe, that the way to convert a man of his sense to a penitent abandonment of slavery, is, to pacify his conscience by making excuses for the practice, as he very well knows some northern ministers of the gospel have done. The time may come when he will reprobate, from the bottom of his heart, those men who cried peace, peace, when God saith there is no peace.

4. This decision, if it should be followed up by the abolition of the remains of our old system of slavery, will remove this corrupting vice from our soil, and give the testimony of Connecticut against slavery as a thing which our laws and morals abhor.—Even now we have gained much. Southerners while residing in Connecticut must hereafter submit to the good old honest practice of paying wages to their servants; and be perpetually reminded of our utter detestation of their morals.

Yours with respect and affection,
EDWARD R. TYLER.

* Roger M. Sherman was the drafter of the "black law," and was but the week before chosen president of the society for "the Relief and Improvement of the colored race!!"—*Ed. Eman.*

Selling a Minister.

Extract from a sermon preached in the First Colored Presbyterian Church, Philadelphia, by the Rev. Charles Gardiner, the pastor.

Slavery destroys all the finer feelings of the heart. Those kind sentiments which man cherishes to man, in all lawful connections, are smothered by this system. On this point I have a tale to tell, that will make every minister of the gospel almost wish he were not a man. It was related to me by a gentleman who is a native of Tennessee, and a person of unquestionable veracity. He lives on one of the great roads leading from Virginia to the southwest, where he often sees the slave-dealer's coffle of human merchandize passing along, in the traveling season. One day a drove of slaves were passing along through the place chained, as usual, two and two, by the wrist, and then coupled together by a long chain passing back and forward, 50 or 60 in a company. They halted in the village, in order to relieve some of the drove of a part of their weight, because the irons chafed too much, and injured the value of the property. This gentleman said his feelings were very strong at seeing such a sight, and he let loose at the soul-driver in pretty strong terms, and told him what he thought of him, and of his business. The man heard it awhile, and then replied, "I am not the man you take me for; I am a humane man, and always treat my slaves kindly. I stopped here to lighten up their chains, because their necks and arms were swelled with traveling all the way from Maryland." He then turned to one of the men in chains, and said, "Well, Jack what do you think of the christians in Tennessee? Don't you think they worship God here?" The slave replied, "Yes, master, I believe they worship the same God here as in Maryland, and that God is here as well as there, and every where." "There," says the driver, "do you hear that? Jack is a christian; and more than that, he is a Methodist preacher. And I can tell you more than that. I purchased him of one of the most humane and gentlemanly men in Maryland, a Methodist preacher too, that is known to treat his slaves as well as any other man. When I bought Jack, his master said to me, "Now, I don't believe Jack will ever run away, he is a christian, and has always been perfectly faithful; but on the whole, said he, perhaps you had better put him on the chains, and then you know, you will feel perfectly safe and easy."

The Beautiful Slave.

A gentleman of fortune in this city, says a New-York paper, has lately received a letter from his brother, who is president of one of the Mobile banks, who mentions among other matters relative to the present distressing times, some interesting incidents touching the sale of the effects of a late merchant of that city, Mr. N——. This gentleman was possesed of a beautiful female slave about 18 years of age. At the north she would have been taken for a brunette; being as unlike the French Creoles as possible.—Indeed, it was said that she had not a drop of French, and but precious little African blood in her veins. Nevertheless, she was a slave at the time of her master's failure, and as such became the property of his creditors. An individual, a broker, to whom he owed some $10,000, determined to possess himself of this girl, if possible, and it was likewise the intention of the broken merchant to redeem her at all hazards. All the creditors except the broker, agreed that N——. might retain his slave on giving a good endorsed twelve months note for $1,500 with interest. He alone demanded the sale of the girl under the hammer, and the unfortunate merchant was determined to submit—determining, however, to have some of his friends buy her for him. The day of sale having arrived, Mr. N. was under no apprehension but that he could retain his Martha for something less than $2000, and he made arrangements to meet that sum in full, and commissioned one of his friends to make the purchase for him. But what was his surprise and indignation to see his refractory creditor make the first bid $2500! He was not thus to be baulked, and under instructions, his friend bid $2600. The creditor, however, persisted in overbidding until the beautiful Martha was struck off to him at $4500.

It was utterly out of the power of the broken merchant to raise money even for the last bid he had made for his Martha, had it succeeded in purchasing her, and his creditor would doubtless have overbid had he gone higher. He must therefore lose her, or pay the full amount of the $10,000 debt, which it was impossible for him to do. What was then to be done? Martha would never consent to part with her master. He had purchased her on his first arrival at the south, more than eight years ago, at her own request, she then living about twenty miles from Mobile. He had given her every advantage of education, and brought her up as tenderly as though she were his own daughter, and now she would sooner part with life itself than become a slave.

Her feelings on learning her situation (for N. had carefully concealed the announcement of the sale from her) were probably similar to those which the proud daughter of any citizen would experience in a like predicament; for the fact of her being a *slave* was known to but few in Mobile. She therefore sent word to her purchaser that she would never leave her present abode *alive*. In answer to this message, he sent two officers to take her into custody. Meantime Mr. N. had encouraged her that she should certainly escape her doom, and embark for New-York, whither he would join her in a short time, never again to return, and he would there marry her.

Martha was shortly after this placed in the common jail at Mobile as a stubborn servant; but fortunately the keeper interested himself in her behalf, and she enjoyed equal comforts to those of her master's house.

Just ten days after this, Martha signified her consent to leave the prison, and take up her abode with her new master, the heartless creditor of N——. With pleasure and surprise she was liberated by the purchaser, who appropriated a handsome apartment in his house to her use. The same night *she started for Savannah per express*, unbeknown to any one save the faithful N——. $1000 reward was immediately offered for her apprehension and the detection of those who had aided in her escape; and on the fifth day the reward was doubled—messengers also having been sent to New-Orleans, and in several other directions. A fortnight passed, and no tidings of the beautiful slave Martha. Every one suspected, though none could *prove*, that her former master had aided in her escape. Mr. N. had now nearly arranged his affairs, and was about to leave Mobile. His stubborn creditor had tried, by every means in his power, to procure an indictment against him, but without success; when on the evening before N's departure, his friend, at his desire called upon the creditor, to endeavor if possible to purchase a release of the title to Martha. "No," replied the broker, "I would sooner spend $10,000 than be tricked by the infernal Yankee!" N——, took his leave, depositing $800 with his friend, which was all the spare money he had, and instructing him to purchase with it the freedom of Martha, if possible.

Within one month from the time N—— left Mobile, the extensive house of R. M. & Brothers, cotton brokers stopped payment; and in due time, the sale of their personal property devolved upon the auctioneer.—Among the living chattels disposed of, the title to the beautiful slave Martha (then absent) but who cost $1500 was struck off to the friend of M—— for *sixty-two dollars!*

This narrative is no fiction—the writer of the letter first mentioned being the identical purchaster of the slave Martha. His immediate object in writing to the gentleman who furnished us with the above, was to ascertain the whereabouts of his friend N——, as he had been unable to hear from him since his important purchase, though he had immediately written to New-York, acquainting him with it. We have been promised an introduction to the heroine, and her now happy husband.

From Zion's Watchman.

Letter from the Rev. George Storrs.

BOSTON, MASS. May 28th, 1837.

Dear Br. Sunderland,—I am once more breathing the pure air of New-England, and of that city where the legislators of a free state have showed that they would not longer bow the knee to the God-defying, man-degrading, and soul-destroying system of abominations, American slavery. The air is comparatively pure here; and a man who has a heart worthy of a freeman and christian, can breathe freely; while at the same time, the slave-holder must feel a burning upon his conscience, and dread to approach this atmosphere as the bird of night dreads the light of day. Let them draw off then, (if they will hold on to slavery,) to their native darkness, till we hear no more the grating notes of those that "love darkness rather than light, because their deeds are evil."

Last Thursday morning, at nine o'clock, I left Utica, N. Y., on a tour to the east:—we passed rapidly along the rail-road to Albany, ninety-four miles from Utica, where we arrived at half past three, P. M.; at five o'clock, the same evening, we were on our way down the Hudson, or North river, in the Steam boat Utica—a fine, little, fast running boat; the more pleasant from its very *name*, as Utica is endeared to my heart, for the noble stand the friends of the cause of the poor slaves have taken there. We arrived at New-York city the next morning at four o'clock—having travelled nearly 240 miles in nineteen hours. I remained in N. York till five o'clock, P. M., of the same day, when I left for Providence, R. I., in the steamboat Lexington. In our company, on board this boat, we had brothers Phelps and Stanton, the Miss Grimkes, brothers Lindsey, and W. H. Norris, of N. E. and Me. Conferences, and Mr. Ladd, the great peace agent.

In the evening it was proposed that we have a discussion on some subject. Mr. Ladd put the question, first, whether they would have the peace question—the *may* had it. He then put the question on the subject of immediate emancipation—the answer was in the affirmative. Mr. Ladd was appointed to the chair—and it fell to my lot to open the subject, which I did, by stating what we meant by immediate emancipation: in doing this I took occasion to show what slavery was—that it was not the servitude of children, apprentices, nor criminals; but it was one human being claiming the right, and using the power to reduce another human *to*, or holding him *in* the condition of a mere brute or thing. That immediate emancipation was, ceasing at once to hold a human being in that condition, and to hold him as a man subject to law—and having the *rights* of a MAN.

After I got through, the chairman called for the other side of the question—nobody attempted to speak, though there were, evidently, many of the opposition present.—After the chairman had urged them some time, in vain, to come forward, and none appeared to take the field; brother Stanton got up, tried and succeeded, as well as an abolitionist could, in trying to talk like slaveholders and their apologists. He was cheered several times by the clapping of hands, and stamping feet of the tribes for slavery. After he sat down, I made some remarks, in reply, on the constitutional question:—brother Stanton then spoke again in such a musical manner, that when he sat down, the chairman said, it was difficult to tell on which side of the question that man spoke; it seems, however, that those who cheered him before, and in the first part of his present remarks, began to suspect, before he got through, that he was not quite *sound* in slaveholding theology. After him brother

Phelps spoke a short time, exposed brother Stanton as a hot abolitionist, and expressed some disapprobation of an abolitionist taking such a course; said, if our *opponents would not* discuss with us, thought we had not better do the work for them. None of our opponents appeared, though so strongly urged to do it: so we adjourned a little after 9 o'clock, and went to bed.

The next morning the subject came up in parties about the boat, and some one was engaged on this topic till we arrived at Providence, where we took the rail road cars, at 8 o'clock, A. M., and in about two hours were in Boston, fifty miles.

June 2d. The New-England Anti-Slavery convention met in this city last Tuesday; to-day (Friday) is the fourth day of this convention. The deepest interest is manifest—congregations large—many excellent speeches on the occasion. At first, the only house that could be obtained, was the Methodist house in Church street. Afterwards Salem street church was opened for the evenings, and Park street one day, in the forenoon.—I think the cause of the poor slave got a new impulse, and those who were present went away feeling more than ever impressed that it was no time to relax our efforts, but that we ought rather to increase our diligence many fold. It was truly comforting and encouraging to see our aged and much loved brother Merritt among those who came up to help the Lord against the mighty, in this struggle against the proud tyranny that now walks abroad in this land, threatening to annihilate the last remains of freedom. Yes, there was brother Merritt, and to hear his voice in prayer for the oppressed, and the success of the cause in which we are engaged, was truly soul-stirring. The Lord bless him, and crown his last days with imperishable glory. How sweet to him must be the reflection, upon his dying pillow, that his sun did not go down till he had openly espoused the cause of the perishing slave, and bared his bosom to some of that pelting storm that is so mercilessly beating upon them.

June 10th. This week I have attended the anniversary of the N. H. Anti-Slavery Society. It was held in the first free church in Concord. We had a very interesting time. James G. Birney, Esq., of Cincinnati, Ohio, was there. He was formerly a slaveholder in Kentucky and Alabama; but, through the efforts of abolitionists, he was led to renounce colonizationism and slave-holding together; having emancipated his own slaves, paid them wages, found out by *experience* that they *can take care of themselves*, and that they are disposed to work, and not cut their master's throat; he commenced in Kentucky, telling the story, and bearing his testimony against the sin of slaveholding, till the dark spirit of that system could no longer bear the light, and he removed into Ohio, where, though he has met with the violence of pro-slavery men, he still continues to hold on his way. We had, also, at this anniversary, the long tried and faithful friend of the slave, Wm. Goodell, editor of the Friend of Man, Utica, N.Y. To add interest to the scene, there were *several* Methodist ministers. A little more than two years ago, when we met in the same town to form the State society, brother Perkins of Dover, and myself were the only preachers of this denomination present; nor, did we know of but one more, in the bounds of the N. H. conference at that time, that was an abolitionist: we both met again at this anniversary, and had the company of a number of our brethren, and have the satisfaction of knowing, that almost all of them of this conference, are with us in this great and good cause.

Dover, N. H., June 13th. Came here last Saturday, in company with brother Perkins, and others, who had been to the anniversary. Preached Sabbath day, in the morning, at the Methodist meeting house, and by the urgent request of brother Root, at the Congregational house in the afternoon, and in the evening, in the same house, I lectured on slavery to a large and very attentive congregation, I trust with good effect. Last evening I lectured in the Methodist house on slavery.

Portland, Me., June 14th. Came here, 50 miles from Dover, yesterday. Received a hearty welcome from the friends of our cause—have not yet had time to examine the anti-slavery atmosphere.

Portland is delightfully situated on the sea coast, and is one of the most pleasant places I have ever seen. To-day I visited the monument of Dr. Payson, whose praise, for deep devotedness to God, is in the churches.

Yours, for God and the oppressed,
GEO. STORRS.

From the Friend of Man.

Thomas C. Brown.

Boston, June 8.

Dear Brother.—The following extract is from a letter from Thomas C. Brown to his mother. Brown is the man who was examined in Chatham st. Chapel N. Y. on the state of the colony at Liberia—to which place he had been allured to banish himself by the flattering representations of the colonizationists. He went—buried his wife and two children—ruined his own constitution and then came back to tell the lowest truth about Liberia. In getting him to tell his story the mobocrats, stirred up and led on by colonizationists, mobbed the abolitionists. The extract was furnished me by those invaluable sisters, Sarah M. and Angelina E. Grimke.

"*Kingston, Jamaica, Feb.* 17, 1837.

My dear Mother,—I find so much sweet in the enjoyment of liberty, that I not only forget my native land, (America,) but for a time, my own color. I feel myself a *man* among men. And this is the whole object of my ambition. *An unfettered mind and space to rise!* O blessed gem! Gold to thee I count as dross; and though I have sacrificed much to gain thee, yet all my loss for thee is gain.

You doubtless wish to hear me say something about coming home, but on this point I cannot say much, though it is likely I will return in the spring. But I cannot tell what time. To say the truth, if it was not for you and other relatives that I have in the states, I would never return again. But I must return very soon to close my affairs in the land of my birth, to seek liberty in a strange land.

Though the laws of my country say that all men are born free, and that they should not be fettered, but allowed life, and liberty to pursue happiness; yet I *without crime*, save that I am half *European*, am force from my home by oppression and I am a stranger to my brethren, and my father's sons do hate me, because of my color. Then let me flee away and dwell with *dragons* and *owls* for my companions, rather than dwell with those cruel persecutors.

You will please excuse my weakness, as it may be called, in suffering myself to be led away by such feelings, but my only request of you in this matter is, that you will preserve this letter for my son to read, should I not be allowed to see him again in the land of the living, that he may know the *unturing thirst* of his father for liberty. And may our Heavenly Father grant that he may catch the same spirit, and yet seek liberty from sin which is above all.

I am your affectionate son,
THOMAS C. BROWN."

Dear brother—had the above sentiments been uttered by a Washington, a Franklin, or Hancock, they would have been treasured up in the hearts of the American people as a nation's noblest legacy. "*An unfettered mind and space to rise!*" Who does not sympathize with the noble aspirations of that heaven born soul? Nothing so morally sublime ever fell from the lips of a Washington or Jefferson or Marshall. Brown is a colored man; and this nation of recreant republicans, obedient to the dictation of slavery, has concluded that a colored man can say nothing good nor great! Read, O my country, the above letter from one of thy enslaved victims and blush to name the name of liberty any more.

Yours, &c.
H. C. WRIGHT.

HERALD OF FREEDOM.

CONCORD: JULY 8, 1837.

All men are created equal; are endowed by their Creator, with certain unalienable rights; that among these are life, LIBERTY, and the pursuit of happiness.
DECLARATION OF 1776.

All men are born equally free and independent; and have certain natural, essential and inherent rights, among which are the enjoying and defending life and LIBERTY; acquiring, possessing and protecting property.—NEW HAMPSHIRE BILL OF RIGHTS.

THE CALL OF FREEDOM.

To the Young Men of New Hampshire.

The undersigned, a committee appointed at the late meeting of the New-Hampshire Anti-Slavery Society for the purpose, would most solemnly and earnestly invite you to assemble in Convention at Concord on TUESDAY, THE TWENTY-SECOND day of August next, at 10 o'clock in the forenoon.

We ask you to come together to discuss the several great questions which are now agitating the American community and which most intimately concern human liberty and human well-being throughout the world—to consult over the condition of our country, endeared to us by the memories of a noble generation who have departed, and by the free institutions of learning and religion which they have bequeathed to us—we ask you to assemble to examine, to investigate, to inquire, to seek truth and duty, and to act.

We ask you to come together that you may, by a generous and unfettered intercourse of mind with intellect, and heart with heart, by a free interchange of feelings and sentiments, and by prayer, cheer each other's hearts and strengthen each others hands to abide faithfully the issue of the contest now opening and rapidly spreading around us.

We ask you to come together to protest with a united, unequivocal and decided voice your opinions and principles and determinations and purposes touching American slavery and American freedom—to bear Puritan testimony against the aggressions which have been made and *and are still making* on Puritan liberty—to protest as patriots, as men and as christians against the doctrines which, issuing from high authority are circulating downward and abroad through every artery of the body politic, making powerless the arm of public law and generating spirits of sin and wrath in the inner chambers of the public heart—to protest against the results, the *facts*, of these doctrines, the profane attacks and open outrages which have been made on human rights—and against the evil things in the church and all attempts, whether legislative or ecclesiastical, to abridge even the tithe of one hair's breadth the liberty of thought and of conscience—of speech and of the press.

The *subject* justifies this assembly. It is the abolition of southern slavery and the preservation of northern liberty. It embraces, not only the first principles of a free government, but principles which are woven in with free moral being—rights which lie far back of all human government, which are anterior and superior to all constitutions and compacts.

The *times* demand such an assembly. One of the deepest plots of treason against human [illegible] and freedom that the world ever saw, is about to be consummated. There is a combination among southern slave-holders, aided by mercenary speculators in politics and cotton at the north, and strengthened by the base and discontented, and the party-bound, and the unthinking everywhere, to add Texas to this Union, and thereby obtain a majority of slaveholding votes in our national legislature, and not only perpetuate slavery at the south but to revive and *legalize* it at the north. Woe to the day when men, taught the despotic and destructive doctrines, learned in all the false wisdom, of the southern schools, shall out-number the free representatives of the north and legislate for this republican nation—enact laws for Pilgrim New England. Then indeed will the iron yoke be on our necks.

The call is made to the YOUNG MEN. It is made to them as the forlorn hope of the nation. It is the rescue-call of freedom. To them belongs the work of emancipation in this land—the remnant veterans of the revolution cannot aid them. The blood which was hot and high in their bosoms in '76 is growing cold at the fountain and they feel themselves too weak and way-worn to carry forward this new struggle for independence. Our aged sires feel that the duties of their generation have been performed, and now instead of girding themselves up anew for contest and strife, they are seeking quiet and repose. On the YOUNG MEN are cast the responsibilities of negro emancipation, of American freedom. Let the Sage of Monticello, whose youthful energies and talents were spent for liberty, speak in his old age, in the name of our fathers, to us—"I am sensible of the partialities with which you have looked towards me as the person who should undertake this salutary but arduous work. But this, my dear sir, is like bidding old Priam to buckle on the armor of Hector, '*trementibus ævi humeris inutile ferrum cingi*.' No: I have outlived the generation with which mutual labors and perils begat mutual confidence and influence. *This enterprise is for the Young; for those who can follow it up, and bear it through to its consummation.* It shall have my prayers, and these are the only weapons of an old man."

JOS. HORACE KIMBALL,
ELIPHALET W. JACKSON,
MOSES A. CARTLAND,
SAMUEL HOYT,
B. C. SEWALL,
STEPHEN S. FOSTER,
TIMO. K. BLAISDELL,
} *Committee.*

Concord, 4 July, 1837.

Fourth of July at Dunbarton.

Amongst the towns in this state which may justly be considered foremost in every good word and work is the respectable town of Dunbarton in our county of Merrimack. There is but one religious society statedly worshiping in the town—that of Rev. John M. Putnam, (congregational) whose influence as an energetic and devoted pastor is most excellent, and whose hands are strengthened, and whose heart encouraged by the cordial co-operation of his worthy predecessor the venerable Dr. Harris. Worshipping a year ago in an ancient edifice, the property of the town, the society was driven by the conflicting claims of other sects to the erection of a new and commodious house of worship exclusively for themselves, at an expense of about $7000—the whole of which (and several hundred dollars in addition) was re-imbursed at the first sale of pews the last fall. A very neat Vestry had before been erected by the society at an expense of several hundred dollars. The County Conference of churches was held there for two days the last week. It was well attended, and proved an interesting and profitable season. Contributions and subscriptions were taken for religious and charitable objects—but still the people have not proved themselves "weary in well doing." On Tuesday last (the day commemorative of our national independence) was the anniversary of the Dunbarton Anti-Slavery and Temperance societies. An address was delivered before the former at two o'clock P. M. by George Kent, Esq. of Concord, and at four o'clock before the latter by Timothy Darling, Esq. of Henniker. To show the zeal and good spirit which actuates this peaceful community of honest and intelligent yeomanry (among whom, by the way, there is to be found neither a grog-shop nor a tavern) it is worthy of remark that at the close of the anti-slavery address an addition of several members was obtained, and a subscription of more than $18, with a pledge of several dollars more, taken in aid of the cause—and during the recess between the two addresses the males organized anew for the coming year, and the females, on retiring to the vestry, organized by themselves, for more efficient action, a new anti-slavery association. After Mr. Darling's very appropriate address, the men remained to transact the business of the temperance society, and the ladies again retired to the vestry as a Moral Reform Association, to attend to business relating to this important branch of christian enterprise. Thus fully and profitably was the afternoon occupied—not in vain show, but in "doing good and communicating"—in "remembering those in bonds as bound with them"—in efforts for staying the ravages of the monster intemperance, and the promotion of moral purity in our sin-defiled land. Would that other towns, profiting by this laudable example, might "go and do likewise."

Legislative (Senatorial) Intolerance.

From the following extract from the proceedings of the senate, it seems that a very respectable portion of our fellow citizens cannot be permitted to enjoy the privileges usually extended to others. It has not often been the case that the Legislature has refused to grant an act of incorporation to any portion of their constituents, and for any purpose, from the formation of a village library to that of a bank or a rail-road. But the times have changed—legislators and especially senators, have become uncommonly astute—they see evils in the distance, invisible to others, and with Argus eyes guard the body politic. Owing to the influence of the pro-slavery spirit which so much distinguished the legislature of last year, the Free Will Baptists of our state, the warm advocates of human rights, were refused an act to incorporate their Home Mission Society, for the reason as is well understood, that the society would send forth missionaries to preach liberty to the captive, and the abolition of slavery! Most intolerable offences in the estimation of the majority! Their application was renewed to the present legislature and to the honor of the house of representatives, much improved in this respect from that of last year, the bill incorporating the society was passed by a very liberal majority. It was sent to the senate where its life remains suspended for a time.

"THURSDAY, June 22.

SENATE. Mr. HURD, from the committee on incorporations to whom the same had been referred, reported without amendment the bill to incorporate the Free-will Baptist Home Mission Society. The question being, shall this bill be read a third time? After an animated and somewhat protracted discussion between Messrs. DYER, LAIGHTON and STILES, Mr. Dyer demanded the Yeas and Nays, which were as follows:

Yeas.—Messrs. DYER, HURD, McGAFFEY, COOLIDGE and LANG—5.

Nays.—Messrs. LAIGHTON, JENNESS, WOODBURY, STILES, JONES, GOVE, and MELVIN—7.

So the bill was rejected."

Letter from Antigua.

The following extracts of a letter to Messrs Thome and Kimball, since their arrival in the United States, from HENRY ARMSTRONG, Esq. a planter of Antigua, will be acceptable to our readers. In a letter from Mr. Kimball, while on a visit thither, published in the Herald of March 4th, this gentleman, Mr. A. is mentioned as "a manager of a fine estate, a few miles from town. He is a member of the Wesleyan church, and esteemed one of the best members of society here, as well as one of the best planters on the island. He is a frank, generous hearted man, with whom one who has any kindness and sympathy himself cannot long remain a stranger, and was reputed during slavery to be a kind and even lax master. He expressed strong disapprobation of slavery, both as an evil and a sin, and injury to the community, a wrong on the slave and a violation of God's law. He said conscience accused him before emancipation, and he longed to have it come, but interest kept him silent, and as he had no other occupation by which he could support himself, interest kept him connected with a system he abhorred."

Mr. Kimball, in a letter to a friend at the same time, says, "the residence of Mr. A. is a very pleasant one, with a wide view of the eastern section of the island, and of the ocean beyond. Large fields of the sugar cane, with patches of ground planted with yam, sweet potatoe and eddo, intermingled with pasture land divided here and there by deep ravines, hills covered with shrubs and stinted trees, or spotted with the little gardens of the negro; the windmill with its ponderous arms revolving with gigantic stength—the boiling house with its huge chimney from which the smoke is rolling in columns of dense blackness—the houses of the *free* laborers almost hidden amid the cocoa and calabash tree—the mountain cabbage standing up here and there over the plain and waving its rich plumes in the wind—carts laden with sugar cane passing along the road, and gangs of emancipated slaves, FREEMEN, the noblest object of all, industriously at their work—around all the majestic ocean, and above all the brilliant depths of heaven—these form the landscape view on which I am now looking. It is pleasant to look on this scenery, beautiful as from the hand of God, and remember that *all* who look on it are *free*, that the sigh of the bondman has ceased to go up from its midst, but prayer and thanksgiving from free hearts instead.

There are about two hundred people on this estate which is esteemed one of the best on the island. All of them with four or five exceptions, belonged to the estate before emancipation. They work regularly and peaceably, and have no disposition to leave. Mr. A says his crops were never in so seasonably as last year. He pays them a shilling (one ninth of our dollar) per day, and provides them houses and physicians, and small plots of ground for provisions. He is making great improvements in the works on the estate. Last year a steam engine to grind cane was put up instead of the windmill. He is erecting a new boiling house on a grand scale, much larger and more convenient than the old one. Many of his laborers are now employed on it. It is constructed in such a manner as to lessen much the labor and expense of those employed. He says when it is completed it will increase the value of the estate $30,000. So abolitionism has not ruined Fitch's Creek.

He has also commenced building new houses for the laborers. They are to be erected in such a manner that thirty of them will form three sides of a square, and three of these three sides of a larger square, in the centre of which is to be a building for a school house and chapel. The open sides of the square are to be toward the east from which quarter the wind blows the year round; so that the air will have free access to each house—a very important consideration in this hot climate. Several of them have been already erected and present a neat and comfortable appearance.

Nor is this all the improvement. Mr. A. took us to visit a scene of far more interest and value than new mills and boiling houses. * * It was a *school.*. We found twenty black children, aye, as black as Ethiopians in it, under the care of a young colored woman hired by the proprietor of the estate to teach them. As we entered, they all commenced singing

'We'll make our obeisance together,
As good children ought to do,'

suiting the action to the song, bowing and courtesying in the politest style. We heard them read, sing and recite from the catechism, and all the exercises of the infant school, and were highly gratified.—This school is one of the effects, 'horrible' or not, of immediate emancipation. It was established about three months since. It is partly supported by the parents, who lay by what they can from their small earnings, but mainly by the proprietor himself. As long as slavery continued, he had no desire to have his people instructed, but NOW, when freedom has been given in despite of him, he is willing to hire a teacher to devote her whole time among them. The children all looked bright and happy, and as capable of all the acquirements of freemen as white children. * * At all events, they will prove better freemen than their fathers were slaves."

We have given the above as an introduction to the letter from Mr. A. extracts of which here follow.—Alluding to the change effected by emancipation, Mr. A. remarks:

"There has been a most decided improvement as it regards regularity and perseverance in labor. This is generally allowed, and though they have suffered greater privations, by reason of the continued drought, than they are familiar with, our laborers have manifested no discontent, and no inability to care for themselves, and to supply all their wants by their earnings;—true it is, that at the present time, on account of the scarcity of provisions, they receive more than the fixed remuneration. As a general rule, it must be observed, that they are a money-getting people, but whether, as yet, they be *money-keeping*, is doubtful. The desire of emulating others in their style of dress operates against them; but this will pass away so soon as the moral influence of *character* is practically experienced. The instinctive love of his "*borning ground*" is as strong in the negro as in any other man. The few that do leave, to try their fortunes on other estates, generally return again, bettered by their absence, inasmuch as they have learned to prize their homes more highly, and are more careful to retain them. It is not the least pleasing feature in the character of our laborers, that they have a proper respect for the laws of the country. No instance has come under my observation, of a refusal to submit to the decision of the magistrates, many of whom are *planters* of the most respectable order."

INTELLECT OF THE NEGRO.

"As it regards the intellectual capacity of our negro population, I confess that I was under the impression at one period of my life, that it was not of the order of the whites, even allowing for the differences of training; but subsequent experience forbids the continuance of such an opinion. The simple *fact* of negro children being able, at four and a half years old, to read *fluently* the word of God, and that not in solitary and isolated instances, is sufficient refutation of a notion so irrational and unjust. And the tact displayed by the adults, even where there has been no attempts at cultivation, is quite beyond the conception of those who are not familiar with them. Our negroes are naturally orators; they can weave a plausible tale out of materials slender indeed; and for answers conveying no information they may be matched with any.—When they wish, they convey a power of meaning in few words, provided you are acquainted with their idiom.

EFFECTS OF SLAVERY NOT REMOVED.

There is yet much of the *slave* in their habits and feeling. The mind is still fettered and must still be, till the full change of their state is realized. I apprehend the location on the properties, occupying their former houses, enjoying all their former liberties of wood and grass selling, &c., all at the whim and caprice of the manager, has a twofold bad effect. Without any sense of moral delinquency they appropriate to their own use the property of others, and careful for nothing but to avoid detection; and for the opportunity to continue this improper course they will dissemble and truckle to any thing, whilst the worst passions may be rankling in the heart.

FREE VILLAGES.

Free and independent villages to me appear essential to the advancement of the general interests of this country, and of the dignity and moral worth of our *emancipated brethren*. Many villages are gradually growing up in different parts of the Island, but as far as I know, they are peopled by those who have withdrawn their labor from estates. This must be prejudicial to themselves, for a reaction must follow the extension of such a practice. Nature (I use the term in our sense of it) seems to have pointed out the sugar cane as our staple production. No other cultivation will enable the planter to pass through the severe droughts by which we are sometimes visited. Sugar cannot be grown but by large capitalists, from the same cause, and for reasons which I stated personally to you; hence the unavoidable necessity of laborers adhering to the masters of the soil.

OTHER EFFECTS OF SLAVERY.

They still have to acquire a taste for domestic enjoyment; though marriage is a *sine qua non* with all who pretend to decency and respectability, yet I fear its responsibilities and its higher enjoyments are but little known; instances of manifest unfaithfulness are not numerous, but the relation is grossly mistaken; the man looks upon his wife too much in the character of a drudge and servant, and the woman upon the man too much as a banker on whom to draw for conveniences, to allow of that feeling of equality and companionship which forms an important element in conjugal felicity.—Those of the negroes who are influenced by propriety in their mode of dress save some money, I know, but the time has not yet come for them to entrust it with those who may be deemed most interested in them; they prefer committing it to the care of a fellow laborer, or a relation on the same estate with themselves. We have no savings bank yet established, though it has long been talked of.

SAFETY OF PERSONS AND PROPERTY, &c.

The safety of persons and property is much as before emancipation. We are never under any fears of personal injury, nor yet of property beyond the depredations to which all countries are subject from the proportion of vagabonds belonging to them. The wages of the laborers stand as they did at 11 cents per day, (1-9 of a dollar,) but this is nominal, in many places, for the greater part of the year. My laborers receive as much as 95 cents per week occasionally, and not so little as the *stipulated* rate, more than three times for the last 7 or 8 months. We have had no rain since your absence—the crops have fallen very short. Fitch's Creek will not make more than 120 hhds sugar, probably the largest crop for the Island. All the new plans have succeeded equal to my expectations, and many visitors and compliments have I had in consequence of their novelty; among the number, eleven

influential gentlemen, planters and merchants, from Gaudaloupe, a neighboring French colony. They say that slavery must die there! But how the change will work they cannot predict—they are wide awake to the necessity of education, and that based on religion, preceding the event. You will be pained to learn that we are yet without an agricultural society. Why the proprietary body stand aloof from such an association, I am at a loss to define. As a consequence there are no attempts worth noticing to improve our system, and but little expence incurred in the substitution of machinery for manual labor. Any outlay at this juncture is too alarming for the timid masters; they would rather spend large sums piece-meal, than *advance* such as would ultimately bear no comparison.

CONTENTMENT WITH THE NEW ORDER.

To sum up the whole, for my paper warns me it is time, though the change be not all that could be wished, the fault is more with the masters and managers than with the laborers. If judicious measures were adopted, the laborer is sufficiently alive to his own interests to fall readily into them. But the wonder is not, that there are things we could wish to remedy, but that there are so few; that so great and sudden a change has produced so little convulsion, and that, *to a man*, if the choice were offered, no practical planter would go back to the old order of things."

"I 'guess' you have both reached *home;* that you are both bettered by your absence, that the God of all your mercies is still more precious to you for all the favor he hath done unto you, and that Christ Jesus, in all his fullness and power, is the Rock in whom ye are rooted and grounded. May God, even our God bless you, my dear brethren, for time and in eternity. Let me have some account of yourselves and proceedings.

Your affectionate friend and brother,
THE PLANTER AT FITCH'S CREEK."

For the Herald of Freedom.

DEAR SIR,—Permit me through the medium of your valuable paper, to relate a few circumstances which a short time since occurred in Bethel, Me. No candid man can countenance that unbridled spirit of riot and violence which in these latter times has in vain attempted to put down free discussion, and stay the progress of abolition principles. I can, sir, in this communication portray no miserable scenes of bloodshed; no throwing of clubs and bricks; no wonderful escape from an infuriated mob. I intend merely to sketch facts and tell a plain unvarnished tale of truth.

The Rev. Mr. Beach of Wolfborough, N. H. happening to spend a few days in Bethel and known to be an able advocate of immediate emancipation, was requested by a number of gentlemen to favor the inhabitants with an anti-slavery lecture. He accepted the invitation. Notice was accordingly given from the desk on Sunday the 18th ult. that on Monday, the following day, at 5 o'clock P. M. an address on abolition would be delivered in the congregational meeting house. As soon as it was known that an address on this subject was anticipated, some expressed their unwillingness to have it discussed and poured forth bitter invectives against abolitionists and their measures. But when the news of the expected lecture was more generally spread, the excitement in regard to it increased. On Monday a meeting was holden in the office of Wm. Frye, Esq. of which Dr. Moses Mason was chosen chairman and Dr. John Grover secretary. In regard to the number present at that assembly I am not able to inform you with accuracy. It may however be said without danger of contradiction that it was not *innumerable*. Suffice it to say that resolutions, *purporting* to be "an expression of the public sentiment in Bethel" were *unanimously* adopted by the meeting, in which they expressed their conviction of the injustice of slavery, and acknowledged it to be an "infringement upon the natural rights of man;" but at the same time asserted that "they consided it their duty to denounce publicly, unhesitatingly and unequivocally all attempts to propagate and cultivate the principles of the abolitionists, as incendiary in principle, and unjust and ungenerous to the southern members of the confederacy." It was also determined that a "copy of the resolves be presented to Mr. Beach, as a respectful request to him, on the part of a *large majority* of the inhabitants of this place, to desist from the contemplated lecture. A committee, therefore, having been chosen, consisting of Drs. Mason and Grover and Robert A. Chapman, Esq. repaired to the temporary residence of Mr. Beach, presented him with the resolves, and as I suppose *argumentatively* urged him to desist from his address. Meantime a respectable assembly had collected to listen to Mr. Beach, and were impatiently waiting his arrival.

But go with me a short distance from the meeting house, and I will show you another assembly seated on the grass and waiting to hear the report of *their committee*. There were mingled together portions of every class, from the man of high life and fine cloth down to the meanly clad, intemperate and debased.

"Birds of a feather
Flock together,"

but here were those, who had previously ranked among the moral and respectable, mingling with the low and degraded, all alike zealous for the same ignoble cause.

It was probably the intention of the committee to detain Mr. Beach so long as not to leave time for the lecture. But reminded of the lateness of the hour by a gentleman from the assembly, he left them, and accompanied by other gentlemen walked to the meeting house. Perhaps it would not have been safe for him to have passed unattended, the *mixed crowd* I have above described. He entered the desk and having made some conciliatory remarks, addressed the throne of grace. Meanwhile the committee came into the house, followed by the *crowd* who seemed ready to do their bidding. After prayer Mr. Beach commenced his address. He was, however, interrupted by Dr. Grover, who requested him to read the resolutions they had given him. He kindly replied, that he was about to deliver his address, and would *soon* read the resolves. He then proceeded. Dr. Grover again interrupted him, and in a more *imperative tone* requested a reading of the resolves. Mr. Beach remarked as before, that he contemplated first delivering his lecture; he would *presently* read them. Finding him determined, and not easily frightened, Dr. Grover apparently chagrined and agitated, seated himself. Mr. Beach proceeded, and ably and candidly advocated the cause of the oppressed and down-trodden slave. Dr. Grover occasionally interrupted the meeting by uttering broken sentences in reply to what Mr. Beach was saying. The crowd during the lecture seemed at a stand what to do. One James Carter was *particularly officious* in going from pew to pew, consulting with, and endeavoring to stir up his *brethren*. Nothing, however was accomplished; and perceiving that a large majority of the assembly were opposed to their conduct, they finally all or nearly all left the house, evidently disgusted with their *own* proceedings, and mortified at the entire failure of their efforts. They repaired to Bethel Hill Village, situated a short distance from the meeting house, where a scene was acted, the mention of which, for the honor of those engaged in it I would gladly avoid.

Some of their number raised on the common, suspended upon a pole, the effigy of a negro, as said by some, but by others of Mr. Beach. It matters not whether it was intended for Mr. Beach or a slave, as it respects the meanness and disgracefulness of the act. Having met at the Inn of Capt. Harris, and by *repeated draughts* (furnished in part, if not altegether by the *liberality* of James Carter) avowed their allegiance to the "good creature," which prepares a man for any deed however low and disreputable, they repaired to the image, shot it down and burned it with due ceremony. A large share of the *credit* of making, raising and shooting the image is claimed by Messrs. Freeman Twitchell, Crocker Kimball and Aaron Cross.

Thus have I attempted to describe a scene, which is the more to be wondered at, from the *heretofore* respectable standing of many of those engaged in it. I have, dear sir, endeavored to give no unwarrantable coloring or exaggeration to the above statements. If I have erred in the too minute detail of particulars, a desire that the whole truth be placed before the public, is my only excuse. These facts show the unjust and ungenerous prejudice, which prevails to such a lamentable degree in our land against the oppressed and degraded black man. They are another indication of that headlong, law-defying spirit, which would wrest from us the right of free discussion, so *plainly* and *specially* guaranted by our constitution. "Oh! tell it not in Gath, nor let the sound reach Ascalon," that the *very men* whom the people empower to make laws should *themselves* be the first to violate them!—Prevent free discussion in a free and republican government! You may as well turn the course of a mighty river, and force its waters to flow back from the ocean. If the principles and measures of abolitionists are so "incendiary, ungenerous and unwarrantable," why do not such opposers, as are some of those brought to view in this communication, meet statement with statement, and argument with argument?

CANDOR.

Circular,

Addressed by the Convention of Women assembled in New-York, in May last, to the Societies of Anti-Slavery Women in the United States.

DEAR SISTERS—The Anti-Slavery Convention of American Women have appointed a committee to confer with you concerning the righteous cause, in which all our hearts are deeply interested.

The first and most important object, which we would urge upon your consideration is the obtaining petitions for the abolition of slavery in the district of Columbia and the territory of Florida, and the cessation of the internal slave-trade; all of which are generally conceded to be perfectly within the power of congress.

It is unecessary to convince you of the guilt and misery inevitably connected with this wicked system. We all feel that duty to God, and to our fellow-beings, require us to do something for the suffering slaves.—We believe that nothing can be so effectual as urgent, persevering solicitations to congress in their behalf. Be not persuaded that your petitions will be useless because they are signed by women. When the celebrated petition of British women was brought into Parliament, one of the members arose and said, "We can delay no longer. When all the maids and matrons of England are knocking at our doors, it is time for us to legislate." That petition was signed by 800,000 women; and it effected the redemption of 800,000 slaves! This country holds 2,500,000 in abject bondage. When will 2,500 000 American women evince their compassion for outraged humanity, by simply signing their names to a prayer for their relief? Whenever that time arrives, the great and glorious work of abolition is *certainly* accomplished.

The Hon. Mr. Peyton, member of congress from slaveholding Tennessee, assured one of our friends, that he dreaded the influence of women on this subject, more than any other influence; and this remark indicated deep knowledge of human nature, as manifested in the various relations of society.

Sisters, will you not *use* the power which God has intrusted to your hands for good? Will not each one of you throw a faggot on the flame destined to melt the chains of the slave.

Many say they would gladly sign our petitions if their fathers, husbands and brothers were willing. Our beloved friend, Ann G. Chapman, while she was visibly with us, used to say she believed this objection came most frequently from women, who could be very obstinate concerning a gay party, a projected journey, or a new service of china; but when great *principles* were at stake, they very promptly sacrificed them to earn the reputation of meek and submissive wives.

It is not for us to decide for you, in cases where your christian duties appear to clash with your domestic relations. But when those who have authority over you seek to restrain all expression of sympathy for the slave, we would recommend the godly example of Mrs. Wesley, rather than silent acquiescence. The mother of the Rev. John Wesley was wife of an Episcopal clergyman, residing in the midst of a poor and ignorant neighborhood. During the absence of her husband, she was in the habit of calling her family together to unite in prayer and listen to the scriptures. By degrees, several poor neighbors joined the circle, that they might share the consolations of her ministry. The rector of an adjoining village reproved her for thus departing from the allotted province of woman. She replied that these ignorant creatures were hungry for the bread of life, and no man could be found in the vicinity capable of feeding the neglected flock. A letter of complaint was then written to her husband, who immediately urged her to desist from a course so unusual and improper. She answered, "If my husband commands me to refrain from discharging this duty, I will obey, as becomes a dutiful wife; provided, he will take the responsibility at the judgment seat of Christ." When Mr. Wesley received this solemn reply, it took from him all disposition to fetter the conscience of his wife.

We would exhort you not to be easily discouraged in the task of obtaining signatures. If you find ignorance, try to enlighten it; if you find scruples, try to remove them; if you find indifference, try to arouse sympathy. One of our friends in Boston declared that two-thirds of the signatures in her ward were obtained after a battle of argument fairly fought and won. This answers a three fold purpose. You not only gain the person's name, but you excite inquiry in her mind, and she will excite it in others; thus the little circle imperceptibly widens, until it may embrace a whole town.

Do not take it for granted, that any woman will refuse to sign a petition because she has hitherto opposed us. Visit every house, ask every individual. Annually renew your appeals. Make them uncomfortable in their sinful negligence, by giving repeated opportunities to decline their duty. Then, when they read or hear any stories of the suffering slaves, it will not be your fault if their consciences do not say, You have not even *asked* that young girls should not be sold in the shambles—You refused to *intreat* that the heart-broken wife should not be separated from her husband—You would not even sign your *name* to a prayer that little children might not be torn from their shrieking mothers!

We cannot leave this subject without again urging that petitions to congress constitute the one central point, to which we must bend our strongest efforts. Let us send petitions large enough to cover the whole of congress. It must be a huge mantle indeed, if it can cover the records of their shame!

Dear sisters, in the name of Him who came to redeem the captive, we entreat you to be persevering. Do not believe what desponding prophets may tell you. When all the maids and matrons of the land knock at the door of congress, our statesmen *must* legislate.

A systematic mode of operation will greatly facilitate this desirable object. We recommend to the societies in all the principal cities, to send at least one printed petition, accompanied by this Circular, to every town in their respective states. These petitions should, if possible, be entrusted to the care of active abolitionists; and where no societies exist, an effort should be made to communicate with individuals, who are at least not unfavorable to the cause. In the prosecution of these inquiries, the anti-slavery *agents* can furnish valuable information.

A committee should be appointed in each state, as large as the counties in that state; and each individual should consider herself bound to arouse attention to the subject in the particular county assigned to her.

New York, being a very large state, it is deemed advisable that the Buffalo, Rochester, Utica and other societies unite with the New York city society in furnishing petitions to every town in the state. In making this arrangement, it is hoped that the names of the counties will be carefully enumerated, and the division of labor accurately understood. Other large states can follow this example, if it is thought proper; but let the central societies be very careful that no portion of the field is neglected.

It is desirable that a petition to the *Senate* be signed at the same time with a petition to the *House of Representatives*. It is our duty to induce *both* those honorable bodies to give their attention to this important subject.

Within the jurisdiction of some of our nominally free states, the master can continue to hold his slave in bondage for a term of time. Wherever this is the case, let earnest petitions be sent into the state legislature for the repeal of such disgreeful laws; and likewise praying that the right of trial by jury may be granted to all persons claimed as fugitive slaves.

We would recommend to women of all religious denominations, to petition the various ecclesiastical bodies in which they are interested, praying that the church would lift up its voice against the sin of slavery.

Signatures to these various remonstrances could be obtained at the same time. Those who would sign one would usually make no objection to signing the others.

It is highly desirable that the petitions be returned to the principal city of each state as early as the last of November; and these city societies are particularly requested to count and *record* the number of signatures sent into congress from their respective states.

It is recommended that the petitions of this year be sent into congress by counties, rather than by towns.

No petition, purporting to be from women, ought to be signed by individuals under sixteen years of age; and it would be well that the members of congress to whom they are sent should be apprised of this fact.

Please avoid writing names on both sides of a paper, and be careful not to copy a list of signatures, lest it should lead to a suspicion that the names are forged.

Three central committees have been appointed, with whom the friends of the cause may communicate, whenever they have inquiries to make or suggestions to offer. In *Boston*, this committee consists of Mrs. MARIA W. CHAPMAN, Miss HENRIETTA SARGENT and Miss CATHERINE SULLIVAN.—In *New York*, Miss REBECCA B. SPRING, Miss JULIANNA A. TAPPAN, and Miss ANNA BLACKWELL.—In *Philadelphia*, Miss MARY GREW, SARAH PUGH and Miss SARAH DOUGLASS.

As one means of assisting our fathers, husbands, and sons, in this great moral reformation, we would recommend that no opportunity be lost of talking kindly, but earnestly on this subject, particularly with slaveholders. A member of our convention has told us of an affecting instance where the heart of a slaveholder was melted by conversation with him in a steamboat. Let this encourage us to scatter abroad the seeds of truth, trusting that they will sometimes fall into a goodly soil.

In order to talk well upon the subject, it is necessary to investigate it; therefore let every woman try to subscribe for one or more of the anti-slavery publications. It would be well if every society could purchase a library of such works to be gratuitously circulated in the vicinity. Likewise that plans should be adopted for the regular distribution of anti-slavery tracts.

Dear sisters, do not neglect the frequent assembling of yourselves together. Meet often, that your minds may be mutually enlightened, your hands strengthened, and your hearts encouraged. At the monthly concert of prayer, at the family altar, and in secret supplications before God, remember the wretched slave and his sinful master.

We would urge it upon your serious consideration whether you can use the produce of slave-labor, without becoming "a partaker in other men's sins."

Concerning the raising of funds, we do not presume to offer advice. By inquiry and consultation, you will doubtless find various ways of bringing your ingenuity, economy, and benevolence into the service of the oppressed.

Finally, let us urge upon you a total abandonment of prejudice against color. Make it an object to seek virtuous colored people, and invite them to join your societies. We do not require this as a shibboleth, which all must pronounce in order to enter our ranks; but we expostulate with you in Christian love, because we believe that perfect sympathy with the slave cannot co-exist with prejudice. If we would fully realize her condition, we must break down the wall of caste between us. If *white* women and children were sold under the hammer of the auctioneer, the whole country would be aroused at once. Why have the abolitionists found it so difficult to excite sympathy for the slaves? It is simply because they have dark complexions. We can write sentimental poetry about fair Greeks sold in the distant market of Constantinople: but the southern lady may sell her own colored sister, and we deem it vulgar to sympathize with the helpless victim.

Those societies that reject colored members, or seek to avoid them, have never been active or efficient. The blessing of God does not rest upon them, because they "keep back a *part* of the price of the land"—they do not lay *all* at the apostle's feet.

The abandonment of prejudice is required of us as a proof of our sincerity and consistency. How can we ask our southern brethren to make sacrifices, if we are not even willing to encounter inconveniences? "First cast the beam from thine own eye, then wilt thou see clearly to cast it from *his* eye."

Are you afraid to encounter ridicule?—We beseech you to remember the example of our blessed Saviour. He associated with the despised publicans; and then, as now, the great reproach was, "Behold he *eateth* with them!"

Some have fears that we shall retard the progress of our cause, by being thus *ultra* in our principles—that respectable people will thereby be prevented from joining us, &c. To such objections, we can only answer, "The prince of *this* world cometh, and hath nothing in Christ."

Farewell, dear sisters. May God strengthen and bless you; and may you trust in Him with perfect faith.

Signed on behalf of the Anti-Slavery Convention of American Women,

MARY S. PARKER, *Pres.*
ANGELINA E. GRIMKE, *Sec'y.*

For the Herald of Freedom.

Fourth of July at Campton.

Mr. Editor,—I had the pleasure yesterday of attending a legitimate observation of this free, old, prostituted, rum-soaked, powder-smoked anniversary at the above noble town. The forenoon, I understood, had been devoted to the genuine anti-slavery enterprise of ice-total abstinence. They had discussed the merits of the temperance reformation in its reformed stage of abandoning every species of intoxicating drink. In the afternoon, the "sublime merits" of American slavery underwent discussion of the Campton farmers, and such a discussion as the republican old dragon cannot long stand. They had no lecture—and they needed none. They discussed the subject like independent, intelligent, patriotic, christian men—at home—in their own meeting house, (not by any means thereby desecrated,")—a neighborhood discussion—exactly what the anti-slavery discussion must become, before it can eradicate slavery from the nation. Our meetings, Mr. Editor, must get to be of home manufacture—and not imported. The people must meet—discuss—decide—and sentence. That slavery has lasted thus long is owing to the fact that the *people have not discussed it* in primary, home assemblies.

I wish that Doctor Stuart, Governor Everett and Colonel McDuffie had been present.—I think *General* Everett would have doubted if such discussions were "indictable at common law."—The discussing parties would not have looked to him like subjects of presentment—more like a grand inquest themselves—holding sittings upon himself—and his slavery-stained peers.—Doctor McDuffie would have feared for his "republican edifice" for lack of its "corner-stone"—and Colonel Stuart would have been slow to tax St. Paul, before such an audience, with kidnapping the fugitive Onesimus—and remanding him to General Philemon or General Carter, as that learned scribe did in his letter to Major, Doctor Fisk. These men are in such keeping with the mastery in Archy Moore, that I cannot withhold from them these titles of the "generous south." They better become them than the D. D's.—These Doctors are now the head and front of the slave system. They are its legitimate defenders as much as Henry Clay of the other "American system." Since the system has been assailed by the abolitionists, the doctors have been the only formidable defenders of it. The south honestly defend it on the ground that it is right and just, and republican. The abolitionists have no trouble with the south. The issue on which they put it is easily disposed of. The mob-defence has no terrors. It helps the right side. But the doctors do this immense mischief—that they quiet the public conscience—now almost seared with hot irons—and frighten the timid church away from the anti-slavery cause and ranks. Upon them be the fearful responsibility of retarding—they cannot hinder—the abolition of slavery and the termination of its unutterable horrors and crimes.

I could not refrain from giving you this brief and hasty intelligence of the cheering, noble and efficient meeting at Campton. The brethren promptly arrayed for the next anniversary and so they should be kept from year to year. Anti-drunkenness in the forenoon and anti-*slavery* in the afternoon, until we shall become what we are now far from being, a *sober* and a *free people*.

In much haste, dear sir,

Yours, N. P. ROGERS.

Plymouth, July 5, 1837.

Temperance Union Celebration of the 4th of July.

The anniversary of our nation's independence was celebrated in this town, on Tuesday last, in a style differing materially in some respects from former usage, but highly gratifying to the friends of temperance. Members of the several temperance societies, with others, including the Sunday school children, assembled at the North Meeting house, where the public exercises consisted of music, prayer, the reading of the Declaration of Independence, an address to the citizens and an address to the Sunday school children, the former by the Rev. Mr. Ten Broeck and the latter by Mr. Stone, principal of the Concord Literary Institution. After the public exercises, which were of a character well calculated to interest the best feelings of the patriot and christian, a company of more than two hundred, ladies and gentlemen, partook of a collation served up in a handsome style in the hall over the Merrimack County Bank, which was most tastefully decorated with flowers and evergreens by the young ladies of this village. No other beverage but nature's best—pure, unadulterated water, kept abundantly cool by the addition of ice—was offered on the occasion. Neither wine nor strong drink was allowed to contaminate the tables of temperance. Does any one in these days of light and reform believe in their utility? Do they not tend rather to mar than to add to festive beauty? Wine may be a mocker but never a promoter of innocent hilarity. Where artificial stimulants are discarded, there may indeed be less of mirth of a certain boisterous quality, but no less of that bland, heart-cheering cheerfulness which is promotive of sound health, peace of mind, and social harmony.

Young Men's Celebration.

In another part of our village, the day was celebrated by our Young Men. Their public exercises were had at the South Meeting-house, where an address was delivered by IRA PERLEY, Esq. The company, consisting of ladies and gentlemen to the number of about two hundred, partook of a collation served up in a grove near by, in excellent style, and we are gratified in saying, in accordance with the rules of entire abstinence from the use of intoxicating drinks. Many members of the legislature participated in the occurrences of the day; some going north and some south, as their fancies or cards of invitation moved them. Some excellent speeches were uttered at the dinner tables, and some animating sentiments given and swallowed with pure cold water, and accompanied with most hearty and generous cheering: but as we heard a part only, and took no note of what we did hear, we are not prepared to chronicle them.

Taking the right ground.—The new governor of Jamaica Sir Lionel Smith, upon a recent visit of inspection, took occasion repeatedly to declare that under his administration not the slightest distinction of color shall be made—and that in all relations, whites and blacks are to be placed on precisely the same footing.

A one hundred dollar bill (U. S. Bank) was put up at auction the other day at Memphis, Tennessee, and was sold for two hundred and fifty dollars, payable in Mississippi paper.

Notice.

THE annual Meeting of the Concord Anti-Slavery society for the choice of officers will be holden at the office of the *Herald of Freedom*, on Tuesday next (July 11) at 8 o'clock P.

J. B. CHANDLER, Sec'y.

July 8, 1837.

POETRY.

From the Olive Branch.

The Progress of the Gospel.

Judea's lofty hills are bright,
Though midnight hangs her mantle there;
A star of more than stellar light
Glows through the dewy air;—
And eastern sages bring
Many a rich offering
To Him upon whose manger-bed
That star its light hath shed.

That star hath vanished, but there came
An orb of softer, purer ray;
O'er Rome's proud towers it threw its flame
And darkness fled away;
Within the temple wall,
The golden idol falls,
And Vesta's flame is lost to sight
In that superior light.

And o'er the classic shores of Greece
The onward stream of Glory flew,
And vaunting knowledge held its peace
Astonished at the view;
The "unknown god" abashed
Sank where its brightness flashed,
And soon the sacrificial flute
And oracle were mute.

And barbarous Europe saw the beam
And, kneeling, hailed the glorious ray,
And Thor and Wodin, like a dream,
Passed from their groves away;
Their bloody rites were o'er—
Their priests were known no more,
And Druid song and Runic rhyme
Passed to another clime.

And o'er the vast Atlantic tide
Advanced that pure and precious light,
Its glory travelled far and wide
Piercing the rayless night,—
And through the forest deep
Soon shall its radiance sweep,
Till the red savage kneel and bless
GOD in the wilderness.

And every land, where'er the sun
Gives gladness with the rising day,
Shall see a holier morn begun
When shines that gospel ray,
"Bel shall bow down" his head,
"And Nebo stoop" in dread,—
And "as the waters fill the sea"
So shall the glory be.

That day not yet hath dawned for all,
Yet may we hope its light to see,
When scales from error's eyes shall fall
And earth from chains be free;—
Christian! Let prayer arise
Like incense to the skies,
That God on all would haste to shower
The blessings of that hour.

Destruction of Sodom.

'Twas noon. High rode the sun rejoicing in
His strength; no cloudy veil hung on the sky;
The air was tremulous with glowing heat,
And from his flocks the aged patriarch
Had turned his weary steps, and found his tent.
The panting herds had sought the sheltering groves;
The breeze was still, and nought was longer heard,
Save whispered orisons, like incense sweet
Ascending from the tent devotional.

'Twas still!
A cloud whose burning folds revealed a God,
Swept through the heavens, and with descending grace,
Lowered o'er the plains of Mamre and exposed
A glorious form full to the patriarch's gaze.

* * * * *

Sin like a flood had swept through all the land;
Transformed to demons, men defied high heaven;
High heaven had heard, and retribution-fires
Were kindled into fury.

Now the sun
From mid-day height was sinking low behind
The hills of Canaan; and the evening shades
Blushed, as they slowly gathered o'er the scene
Of revelry and lust, which rose and raged
Each guilty night in Sodom's cursed domains,
When at the gate two messengers from heaven
Waited in angel form. For one was there
Whom God had seen untainted: had seen unmoved.

His rescue was accomplished,
Night came o'er Sodom. Foulest revelry
And nameless crime wore out its guilty watches.
Morning brought not shame, but weariness,
And raging lust was drowned in filthy slumbers.
The east was livened in sunny robes,
But silence reigned, and Sodom slumbered still.
Destruction near!

For forth had sudden gone
The Almighty's fiat—marshalling the fires
Of heaven from far; which now collected in
Mid-air, directly on the plain fierce flamed,
Impatient, rending for the airy sphere,
And pouring forth what seem'd eternal stores,
Through earth, and air, and water, mixing all
In conflict fierce. The Almighty's breath swept through
The trembling elements; one fearful wail
Outrang the blast, and pierced the frowning heavens.
The flash and thunder's roar had passed away,
And left far rolling a deep sea of fire!

From the N. Y. Evangelist.

The Times.

Judgment hath slumbered long! while hand in hand,
With worldly ones, those of the christian name
Have toiled and strove for that which taketh wings
And strows itself like glittering dust in air!
In vain hath Mercy smiled, and long in vain
Has Truth's own voice the friendly warning given:
"Serve God ye cannot, and serve Mammon too."

From out the habitation of God's throne,
Judgment, aroused at length, hath shown his face,
And haughty looks are bowed before his nod.
He gives the desolating blast of heaven!
The righteous and the wicked feel alike
Its power, yet own they *not* alike its source
And aim. One looks upon the wreck of all
His hopes and schemes—upon his "canker'd gold"—
And, cursing *man*, yields up to dark despair,
Or drowns his grief in sin's polluted joys:
The other doth forget the scourge, viewing
The hand that wields it, and makes haste to "kiss
The rod," and blessing, own its source Divine!
He calmly views the wreck of earthly hopes,
And grasps his casket of sublimer wealth,
Which, 'mid the ruins, still shines forth unharmed.
Can that be deemed a curse of righteous Heaven
In which judgment and mercy meet? Would not
The mariner, who sinking with the weight
Of gold he fain would save, when once escaped,
Thank aught that tore the burden from his grasp
And saved a life from peril, made thrice dear?
Thus will the Christian, from the shore of heaven,
Look back upon the dangerous sea escaped,
And swell his song with notes of louder thanks
To him, who swept from his reluctant hands
The wealth that clogg'd and would have drown'd his soul.

While judgment is abroad in this our land,
O that the people would "learn righteousness!"
That when his mighty sword is sheathed again,
And mercy comes *alone* to strew rich gifts,
(Riding upon her bow which decks the cloud)
Those who have called their lands and gold their *own*,
May heed the voice omnipotent, which says
"*Behold the silver and the gold are mine.*"
Cedarbrook, N. J. E. C. S.

MISCELLANY.

From the Boston Atlas.

Texan Character.

The Washington Reformer has thought fit to take us to task, for having spoken of the republic of Texas as a *republic of fugitives from justice*, and declares that in so doing we are guilty of 'wanton calumny and vituperation.'

'Does the editor know,' we are asked, 'of whom he speaks?' and the Reformer thereupon undertakes to put us to the blush, 'by the virtuous and honorable names' of Austin, Wharton, Hunt, Ellis, Lewis, Lamar, Rusk, Green, Archer, Burnet, Carson, Neblet, Edwards, Morris, and a thousand others.'

As to the thousand others, as the Reformer does not see fit to specify them more particularly, we suppose the words are used merely to fill out the sentence. The principal specimens of Texan 'virtue and honor' within the knowledge of the editor of the Telegraph, he has no doubt specified by name.

Now as to three or four of the people mentioned above, we know no harm of them; as to several others, *we know no good*, and as to the remainder, we know nothing at all, having now heard of their names for the first time—but when we spoke of Texas as a republic of *fugitives from justice*, we referred more particularly to the scandalously notorious *Houston*, emphatically the great man of Texas, the President and general, whom the Texans are foolish and insolent enough to rank by the side of Washington. We referred to the infamous *Robert Potter*, late Secretary of the Texan Navy, driven from home by a combination of outrageous crimes.—We referred to one *Ira Ingram*, late speaker of the Texan house of representatives, a fugitive forger. We referred to *Charles E. Hawkins*, late commander-in-chief of the Texan navy, a notorious and acknowledged murderer. We referred to the horse thieves and negro stealers, the murderers and swindlers, who notoriously, within the last six years have found a refuge in Texas.

Nor are we alone in the opinion of that country. Henry Smith, the first governor, before the adoption of the existing constitution, sent a message to his council, in which he himself denounced them as a set of vagabonds and fugitives from justice. Houston himself has repeatedly and publicly spoken of Burnet and his cabinet as a set of corrupt and greedy rogues, not fit to be trusted; and Lamar, the present vice president, is writing and publishing letters, in which he more than hints that Houston suffered himself to be bribed by Santa Anna.

While the Texans speak of each other in this style, what have they to expect from us?

As a confirmation of our statements upon this subject we subjoin the following extracts two of them from southern papers, one of which is published close upon the borders of Texas, where, if any where, correct information as to the character of that country may be supposed to exist.

VICISSITUDES OF FORTUNE.

In the year 1813 or '14, Ira Ingram was a school teacher in the village of Utica, where he committed a forgery, for which he was sentenced to imprisonment in the State Prison at New-York. After his release he assumed another name, and became a bookseller in a small way, somewhere in the state of Kentucky. We perceive by the New York papers, that a law on the subject of slavery has been enacted in the nation of Texas, and that one Ira Ingram has signed the same as Speaker of the House of Representatives of that republic.

Mohawk Courier.

And was not Charles E. Hawkins, who recently died in New Orleans, holding the office of Commodore of the Texas navy, the same individual who, some 8 or 10 years ago, committed a savage, cold-blooded, deliberate murder in Key West, Florida, upon Wm. Allison McRea, Esq., the talented high-minded and honorable attorney of the United States for that district; and escaped the gallows only because the deed was so atrocious that a jury of the district could not be had, who had not 'formed and expressed an opinion' on the subject? The territory *could not* demand a change of venue—the prisoner *would not*—he was, therefore discharged, after two terms of the court! We ask for information.—*Nash. Banner.*

We know nothing about the foregoing statements but we are very certain that the 'vicissitudes of fortune have transformed a multitude of cut-throats, desperadoes, outlaws and criminals, into Texian heroes and statesmen. Robert Potter and Mosely Baker, both great men in that republic, are not unknown to the criminal records of our country. A fellow who ran away from his creditors and floated down the Arkansas in a pirogue, was for a time acting Governor of Texas. And against some of the heroes of San Jacinto indictments for murder, &c. are now pending in this very country.

Arkansas Advocate, April 27.

Now it gives us no pleasure to publish these facts respecting Texas. If Texas were *merely* a foreign state, we should not give them currency. In that case, we should be inclined, however much we might know upon the subject, to say little about it. As it is, however, the case stands upon very different grounds. *Texas is an applicant for admission to the Union*, and that application is strongly urged. Is it not essential that the people should be well informed as to the real character of the Texians? Are a set of refugees and outlaws, who have fled the country in disgrace, to be received back again with open arms and no questions asked?

We give the Reformer to understand, that this is a subject which we will not allow to be smothered. The character of the Texians shall be investigated and examined.—The people of the union shall not be allowed to act upon this matter in the dark.

If with a full knowledge who and what the Texans are, the people of the United States choose to take them to their bosoms, so be it; but it shall not be said of us that we were false witnesses, or dumb watchmen, who lacked the spirit and the courage honestly to speak the truth.

From the Washington Globe.

The Island of Cuba.

We have translated the following extract from the speech of the deputy Sancho, in the Cortes of Spain, delivered on the 1st of April last. It discloses the views of the Spanish government in relation to this island, which is of so much commercial importance, not only to Spain but to the United States.

"If, gentlemen, the Island of Cuba should cease to be Spanish, it must belong to the negro. It cannot come under the power of any other nation, because, firstly, there is no nation powerful enough to subjugate 400,000 negroes, who, under the the tropics shall say, 'we will not be governed by you.' Secondly, because, if another nation should attempt to take possession of it, some rival power would oppose the design. In strict truth, and without a figure of speech, this island of Cuba is the key of the Gulf of Mexico, and no other than a great maritime power could take possesion of it. And what power would consent to such possession?

"Let us state the question as between England and the United States, since the former holds the sceptre of the seas, and the other is a maritime power in the neighborhood of the island.

"Could the United States consent that England should own the island of Cuba?—In addition to the fact that Cuba is the key of the Gulf of Mexico, we must keep in mind one other important circumstance.—It is well known that the coast of America in that quarter, has but very few ports. The island of Cuba, on the contrary, may be said to be one whole port. It has thirty-four good harbors, and of these, fifteen are capable of containing large squadrons. This is a sufficient consideration to prevent it from falling into the hands of a maritime power. Besides this advantage, there is this, that Cuba furnishes ship-timber for any quantity of vessels.

"Would England allow the United States to take possession of Cuba? England, as the mistress of Gibraltar, has divided the forces of Spain and France; as mistress of the Ionian isles, she commands the Adriatic; and with the Cape of Good Hope, she holds the key of India. Would she, then, permit Cuba to be held by a third power?

"Long and protracted wars, with great effusion of blood, must happen before this could take place. The United States would not consent to this change of masters so soon as Great Britain. We all know that the rivers emptying into the Gulf of Mexico flow from the mountains of the United States. In their valleys is growing an immense population. All the productions of those countries have their *debouche* at New-Orleans, which is the principal port of commerce on the Gulf of Mexico. If the United States should consent to the occupation of Cuba by Great Britain, it would be as if a merchant should give the key of his money chest to another person, and say, 'you are the master of that chest.'

"There is no alternative, gentlemen; the island of Cuba must remain under Spanish protection, or it must be abandoned to itself. If left to itself, it must become a *negro* government. The effeminate and enervated whites would not be able to oppose the negro population in that burning climate.

"It may be said that the whites possess wealth and knowledge. They possessed them also in St. Domingo. But of what avail are wealth and knowledge, when opposed to brutal force; when the question is one of exposure to the elements of bearing fatigue, to which the slave is accustomed, and of suffering the heat of the sun, of which the negro declares himself to be the child? What would be the result? The whites would be subdued, as they were exterminated in St. Domingo."

From the Boston Courier, June 16.

TO THE EDITOR OF THE COURIER.

In thy paper of this morning, I observed an article from a correspondent at Andover, in reference to a late anti-slavery address of James G. Birney, at that place.—I pass over its numerous contradictions and misrepresentations, to notice a single point, which is indeed the only tangible one in the article, viz:—the denial of the fact stated by the lecturer, that Dr. Franklin and Dr. Rush presented, in 1790, a petition to the first congress, praying for the abolition of slavery. Thy correspondent affirms that "no such petition has ever been presented to congress; and sneers at "the *honorable* Mr. Birney," as an "honest Iago," for making the assertion.

The facts are these:—Benjamin Franklin was a signer of the Declaration of Independence, and of the Constitution of the United States. He was, of course, quite as well acquainted with the obligations of "the compact," as thy Andover correspondent. Shortly after signing the constitution, he gave his name to, and was elected President of the Pennsylvania Abolition Society, the preamble of which, avows the doctrines of modern abolitionism, and expresses the "incendiary" desire of diffusing them "*wherever the vice and miseries of slavery exist.*" In accordance with these doctrines, a petition was presented to the first congress, from which the following is an extract:—

"From a persuasion that *equal liberty was originally the portion, and is still the birth-right of all men*, and influenced by the strong ties of humanity, and the principles of their institutions, your memorialists conceive themselves bound to use all justifiable endeavors *to loosen the bands of* SLAVERY, and promote a general enjoyment of the blessings of FREEDOM. Under these impressions, they earnestly entreat your serious attention to the SUBJECT OF SLAVERY; that you may be pleased to countenance the RESTORATION TO LIBERTY of those unhappy men, who alone, in the land of freedom, are degraded into perpetual bondage, and who, amidst the general joy of surrounding freemen, are groaning in servile subjection; that you will devise means for REMOVING THIS INCONSISTENCY from the character of the American people; that you will step to the verge of the power vested in you, for discouraging every species of traffic in the persons of our fellow men. Signed

"BENJAMIN FRANKLIN, Pres't.
"Philadelphia, Feb. 2, 1790."

This petition shows conclusively, that Benjamin Franklin never understood that constitution of which he was a prominent framer, as affording a guarantee of slavery to the slave-holding states. On the contrary, to that instrument he looked for the final overthrow of the execrable system.

I have neither leisure nor disposition to reply to the letter of thy correspondent.—Splenetic and self-condemnatory, its weapons remind one of the arrows of the Bushmen of South Africa, poisoned, indeed, but hurled by the feeble hand of a pigmy.

Boston, 8th of 6mo. 1837.

Reasons for the South becoming independent of the North.

1. Because they have no negroes there, in the event of a rupture with the north, to revenge the wrongs of ages upon the heads of their masters.

2. Because there are no Indians, driven from their hunting grounds and the graves of their fathers, who would seize the first opportunity to tomahawk their old oppressors.

3. Because England and France would join them in fighting for slavery, should they go to war with the Yankees.

4. Because the Mexicans love slavery, and would help them, to pay for re-establishing slavery in Texas.

5. Because John Calhoun wants to be President somewhere, and George McDuffee Vice President; and they would stick for slavery till they smelled gunpowder.

6. Because the southerners never brag, nor bustle and talk big; but the weak creatures have more *real grit* than they pretend to.

7. Because the Yankees don't know how to fight, and would run if a slave-holder should look cross at them.

8. Because there are no Quakers, nor any christians at the south, to have any misgivings about fighting for slavery.

9. Because the slave-holders love to work so well, they would endure the hardships of war with the patience of an ox.

10. Because the bible is for stealing men, making them "chattels personal," and torturing them at pleasure.

11. Because the Declaration of our Independence says "all *white* men are created equal,' and colored creatures are not men.

12. Because all the nations of the earth approve of American slavery, as being consistent with our doctrines of Liberty.

Slaveholding Generosity.—Who has not heard of the unexampled nobleness of soul and generosity of southern slaveholders?—Here is a specimen.

Henry Herman, of Norfolk, Va. lately employed that notorious man-catcher, Boudinot to seize an old man in this city, by the name of John Davis, whom Mr. Herman claimed as his *property*. Mr. Davis was arrested and thrust into prison. Then to show his chivalrous magnanimity, the class-leader offered to sell the old man, Mr. Davis, for the sum of *two hundred and sixty dollars;* and this too, when in all probability, he could not have obtained *fifty* dollars for him at the south!

The friends of the outraged and injured old man, made up the sum demanded for his freedom, and about thirty dollars besides, to pay his jail fees. We heard him testify his gratitude to them, at the last monthly concert for prayer for the enslaved, in this city. "O," said he, "I thank you, thank you. I feel as I never feel before. I feel like I was a new man!"—*Zion's Watchman.*

"*Worthy of Notice.*"—The following advertisement is taken from a New-Orleans paper, printed about a year ago.

"*WORTHY OF NOTICE*—$1,500 lowest price—For sale, a mulatto boy, aged 18 years, a first rate barber, carriage driver, house servant and waiting man, *of as good character as any body, and as good disposition.* Sold for no other reason than want of money. The boy can be seen on application to Mr. Bishop."

And is not such a boy fit for his freedom? He is "*of as good character as* ANY BODY, *and as good disposition!*" Truly, it is "worthy of notice," that such a boy should be sold like a beast, and that such things are tolerated in this land of bibles.—*Ibid.*

Fate of Distillers.—Within the bounds of one temperance society in New Jersey, there have been, with those now in existence, 15 distilleries; the first of which was established 10 or 15 years before the revolution.—Seven of these 15 have proved disastrous to their owners. Five of these seven owners, lost all their property; and of their families six sons went down to a drunkard's grave.

To be Let.

THE House on State Street, in Concord, recently occupied by Capt. Moses G. Atwood. Terms favorable, and possession given immediately.

Apply to GEORGE KENT.
May 10, 1837.

GEORGE PORTER,
Dealer in
CROCKERY,
CHINA, GLASS, HARD AND HOLLOW WARE,
WINDOW GLASS, PAPER HANGINGS &c.
No. 1.
Low's Brick Block Concord, N. H.
June 18, 1836.

JAMES WEEKS,
No. 7, Mechanic's Row—Opposite the State House.
CONCORD, N. H.
Manufactures and keeps constantly for sale
Looking Glasses,
PORTRAIT and PICTURE FRAMES, &c.
On the most reasonable terms.
ALSO—Oil and Burnish Gilding, and Regilding Old Frames, will receive particular attention.
☞ Patronage respectfully solicited. ☜
Dec. 17 6m

Johnson's Vegetable
HAIR OIL.

A BEAUTIFUL head of hair has always been considered one of the greatest ornaments ever bestowed by nature upon the human frame, and indispensably necessary to the perfection of personal beauty. It is a common complaint among young persons that their hair is falling off or becoming dry and unhealthy, this may be owing to the application of improper and injurious oils, or to the entire neglect of the hair. Without proper attention, diseases of the hair will arise, which are often found to occasion thinness, falling off, and sometimes total baldness. For these evils, and the inconveniences necessarily attending them, Johnson's Vegetable Hair Oil will be found an almost infallible remedy. This Oil was tried in many cases of baldness, thinness and falling off of the hair, before it was offered to the public, and in nearly every instance its beneficial effects have been realized to admiration. It has in many cases been known to produce a new and beautiful growth of hair on heads which were bald; and it will always check that falling off which so frequently occurs. In cases where it becomes dry and ceases to grow, this Oil will very soon render it healthy and produce a rapid and beautiful growth without the least injury to the head; nor does any falling off follow after using it. That loss of hair which so frequently takes place after sickness may be easily prevented by using this Oil. In short no Oil has ever been offered to the public that gives such universal satisfaction, and stands the test of experience like *Johnson's Vegetable Hair Oil.*

For sale by EDWARD BRACKETT.
Concord, April 1, 1837.

ANTI-SLAVERY PUBLICATIONS,

JAY'S INQUIRY into the Colonization and Anti-Slavery Societies, price 37 1-2
SONGS OF THE FREE, 50
EVILS OF SLAVERY AND THE CURE OF SLAVERY, 5
AUTHENTIC ANECDOTES OF AMERICAN SLAVERY, 5
ANTI-SLAVERY CATECHISM, 10
STROUD'S DIGEST, 62
ANTI-SLAVERY CARDS, 25
"RIGHT AND WRONG IN BOSTON" being the Annual Report of the Boston Ladies' Anti-Slavery Society, containing a concise statement of events previous and subsequent to the Annual Meeting, 1835. 30
"THE SLAVE MARKET OF AMERICA," a print, containing a view of the Capitol at Washington, the slave prisons at the same place and at Alexandria, &c.
SOUTHERN IDEAS OF LIBERTY.—An engraving.
THE FOUNTAIN, for every day in the year. Price 18 3-4 cents.
ANTI-SLAVERY LETTER PAPER, with an engraving. Price 4 cts. per sheet.
A FULL STATEMENT of the Reasons, which were in part offered to the Committee of the Legislature of Massachusetts, on the 4th and 8th of March, showing why there should be no Penal Laws enacted; and no condemnatory resolutions passed by the Legislature, respecting Abolitionists and Anti-Slavery Societies. Price, 12 1-2 cents.
PROCEEDINGS of the N. E. Convention, held May 1834.
AN ACCOUNT OF THE INTERVIEWS which took place on the 4th and 8th of March, between the Committee of the Massachusetts Anti-Slavery Society, and a Committee of the Legislature. Price, 12 1-2 cents.
EMANCIPATION.—A superb steel engraving representing a scene on the First of August, 1834, in the West Indies. Price, $1.
Our Countrymen in Chains, an engraving with Poetry by J. G. Whittier, 2
THE INJUSTICE AND IMPOLICY OF THE SLAVE TRADE AND SLAVERY. A SERMON preached in 1791, by Jonathan Edwards, D. D. 6
THE WEST INDIA QUESTION by C. Stewart. 10
ADDRESS of the KENTUCKY SYNOD 6
CHILD'S APPEAL, 50
TESTIMONY OF GOD against Slavery, by Rev. La Roy Sunderland, 37 1-2
The OASIS, by Mrs. Child, 1,00
BOURNE'S PICTURE of Slavery, 50
PHELPS' LECTURES on Slavery, 50
RANKIN'S LETTERS on Slavery, 25
MEMOIR of James Jackson, a colored Sabbath School boy, 25
MEDALS, 25
Shields of Slavery, [an engraving,] 6 1-4
DESPOTISM OF FREEDOM, by D. L. Child. 8
ENGRAVING of kneeling female slave 6 1-4
DECLARATION of Ohio A. S. S. 2
AN APPEAL on the subject of Slavery, addressed to the N. E. and N. H. Conferences of the Methodist E. Church, 6 1-4
Fast Day Sermon, by Rev. David Root, 6 1-4
Abrogation of the 7th Commandment, 4
BIRNEY to the Churches, 3
BIRNEY on Colonization, 4
ANTI-SLAVERY RECORD, 1,50 per hund.
SLAVE'S FRIEND, 80 cts. per hund.
Report of the N. H. A. S. Society, $4 per hund.
VIEWS of SLAVERY, a print, 12 1-2
GODWIN on SLAVERY, 75
THOMPSON'S LECTURES, 50
A MEMOIR of GRANVILLE SHARP, to which is added Sharp's "Law of Passive Obedience," and an extract from his "Law of Retribution." By CHARLES STUART. 38
GUNNISON'S FAST DAY Sermon, 12 1-2
CUTLER'S SERMON, 6
PUTNAM'S ADDRESS before the Concord Ladies A. S. Society, 6
NARRATIVE of AMOS DRESSER, with Stone's Letters from Natchez, 8
POEMS by J. G. WHITTIER.
☞ The above are for sale at the Anti-Slavery Office, Low's Building, (third story) opposite the Post Office.

Book and Job Printing
EXECUTED AT THIS OFFICE.

THE HERALD OF FREEDOM
Is published every Saturday at Concord, N. H.

TERMS.—One dollar per annum, if paid in *advance*. After six months, One Dollar and fifty cents will be charged. To those who delay payment until the expiration of the year, Two Dollars. ☞ The expense of conveyance in all cases to be defrayed by subscribers.

☞ All Letters and Communications, POSTAGE PAID, to be directed to JOSEPH HORACE KIMBALL, Editor, Concord, N. H.